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A CORRUPT FORM OF CHRISTIANITY MOST MISCHIEVOUS IN ITS RESULTS.

If the question were asked: What has done the greatest damage to the cause of Christ, and put the most serious obstacles in the way of the progress of the Gospel? we would unhesitatingly answer: *a corrupt form of Christianity*. The true religion of the Bible is the salt of the earth, and the light of the world. It is the bread of heaven and the water of life. As no greater physical injury could be inflicted on the human race, than to poison the bread and water on which we depend for subsistence, so no greater spiritual calamity can befall mankind than to have the Christian religion corrupted and counterfeited. A false and vitiated form of Christianity, by whatever name called, whether Greek, Roman Catholic, or Protestant, is the most mischievous and corrupting of all the elements of evil. It misrepresents and perverts the Gospel, and makes what was intended to be a savor of life unto life, a savor of death unto death. It misleads the multitudes under its seductive influence. Its teachers are blind leaders of the blind. They shut up the kingdom of heaven, and neither go in themselves, nor suffer those who

are entering to go in. They compass sea and land to make one proselyte; and when he is made, they make him two-fold more the child of hell than themselves. A false and formal system of religion abandons the Word of God, and cleaves to the traditions and ordinances of men. It makes the Gospel of no effect, and, as far as possible, keeps the Bible out of sight. As it relies on human might and temporal power, rather than on the Divine Spirit, it becomes carnal and worldly, ambitious of civil power and covetous of wealth and glory. It becomes the source and stay of despotism, and flourishes best in the midst of the deepest darkness. It sows to the flesh, and of the flesh reaps corruption.

It was a corrupted form of the true religion which brought the fierce judgments of God upon His ancient people; and the warnings of the prophets were chiefly aimed to recover them from their apostasy. Our Lord and His apostles directed the minds of those whom they addressed to the evils and dangers that had arisen and would arise from a departure from the truth and a perversion of the Gospel. These words of solemn

and inspired admonition plainly show the immense importance of guarding against the evils resulting from a corruption of Christianity, and point out the perils that such a perversion would occasion; and the history of the world proves that there was a Divine wisdom and mercy manifested in thus bringing prominently to view the terrible evils which an impure and perverted form of godliness would inflict upon the world.

A corrupt system of true religion has shed the blood of millions of martyrs, from that of righteous Abel down to that of the last victim of intolerance and persecution. It was this which crucified the Lord of Glory. It was a corrupt and Paganized Christianity which brought on the Dark Ages. While the Latin Church in the West enslaved and blinded Europe, the Greek and Oriental Churches brought bondage and gloom on the Eastern world. Romanism, by its intrigues and usurpations, and by its intolerant resistance of human rights, has involved the nations in endless and bloody conflicts. Almost every war in Europe since the Reformation may be traced, either directly or indirectly, to this prolific and ubiquitous source of mischief. It was a false and pretended Christianity which led to the exclusion of the Gospel from China and Japan. The idolatry and image-worship of the Church of Rome has intensified Mohammedan hatred of the religion of the Cross. The Reign of Terror and Infidelity in France was brought on by the misrepresentations of Christianity which Romanism had made, and to the despotism which it fostered and sustained. To come down to still later times, the Crimean War was occa-

sioned by the desire of the Russian Autocrat to protect the corrupt Christianity of the Greek Church, and the late Italian conflict had its origin in Papal jealousy and oppression. The present commotions in Mexico are traceable to the same cause, and the horrible massacres in Syria were the result of Jesuitical intrigue and treachery. Such are the sad and fatal fruits of a corrupted form of Christianity.

The Gospel, in its purity, promotes freedom, diffuses light, seeks after peace, and contributes more than any thing else to human progress and happiness; but a false and impure system forges for its subjects chains of iron, and plunges into darkness deeper than that of Egypt. Of all the forms of corrupt Christianity, Romanism is the most powerful and dangerous. It claims one-fifth of the world's population. It holds the mightiest empires and kingdoms under its sway, and is aiming at the mastery of every government on the earth. Its claims to infallibility and Catholicity, its intense proselyting spirit, its hatred of light and freedom, its unscrupulousness in the use of means to secure its ends, its intrigues and compromises with all parties, its duplicity—now clamoring for the largest liberty, and now praying for and aiding the most cruel of all tyrannies—conspire to make this false system of nominal Christianity the deadliest foe which the cause of Christ and humanity has to encounter.

The presence and success of pure and evangelical religion provokes its jealousy and wrath; for the flesh lusteth against the Spirit. The new wine of truth and freedom bursts the

old bottles. Bourbon and Hapsburg dynasties tremble and fall when truth enters into their dominions and reaches the hearts of the people. By its light they discover the error and tyranny by which they have been misled and subjugated; and whenever they have the opportunity, they rise to claim their independence; they break their chains, and dethrone and drive away the despots who oppressed them.

A corrupt and paganized form of Christianity has trampled under foot the rights of man and the laws of God. It has shorn the Gospel of its life and power. It has entered into alliance with the kingdoms of the world for its own aggrandizement, and now holds them under the power of its fascination, and writhing in its fatal folds. It has generally gone a little too far, and, by overstepping the bounds of prudence and forbearance, has given rise to reformatory reactions, and revolutions, and is preparing for itself a just and terrible retribution, and a final overthrow.

The signs of the times clearly indicate that this power is hastening to its downfall. God is bringing many out of the bondage of this corruption, and blessing the means employed to lead them to the truth. He is opening a path for His Word among the subjects of the Man of Sin, especially in Italy and France; and his throne trembles and his altars are falling before the light of a pure and living Christianity.

The practical lesson which we

should derive from a view of the dire evils arising from a corruption of our holy religion, is this: that it is our great duty as Christians to cast the leaves of the Tree of Life into these bitter waters, that they may become sweet and salutary. By fervent prayers and earnest efforts to purify the corrupt and unevangelical portions of Christendom, we take the best possible means to keep ourselves in the truth, and to open the way for the more extensive spread of the Gospel. There never was a time, since the Reformation, when the subjects of the Papacy were more open to missionary efforts, than at the present moment. The advocates of a false and fatal system were never more active and zealous in sustaining and propagating their destructive errors. The tottering of its temporal throne has given intensity to the struggles of the Roman hierarchy to extend its spiritual dominion. But the prestige of infallibility is gone; a spirit of inquiry has been aroused, and multitudes in Ireland, France, Italy, and in other parts of Europe, and in our own land, are ready to leave their blind leaders, and to put themselves under the guidance of God's Word. Let us be up and doing while the day lasts, and we have the opportunity of showing, by our practical and seasonable beneficence, that we are, by the blessing and grace of God, among the number of those who are the light of the world and the salt of the earth.

DR. HAGUE'S SERMON.

In the June number of the Magazine, we gave a brief outline of the sermon preached at its annual meeting, on Sabbath evening, May 6th, by the Rev. William Hague, of

this city. We have not been able before this time to give the sermon entire to our readers.

It is an able and well-written sermon, and the thoughts and principles it developes are

well worthy the serious and devout attention of every Christian. God is preparing the way for His church to accomplish great things in the name of Christ. The door is now open for Christians to lavish fortunes in

scattering Bibles where, seven years ago, the Pope had supreme control. "Let us then read and sow the seed, that we may reap a glorious harvest in the salvation of souls."

GOD'S COVENANT AGAINST PAGANISM; OR, THE SECRET OF OUR STRENGTH IN THE GREAT BATTLE.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Psalm 25 : 14.

The word "secret" denotes something withholden from common observation, and is used in this Psalm, as it often is in the language of common life, to designate the hidden clue by which we may explain some particular plan of operation, or some course of action.

One or two examples of its application may not be amiss. Whenever we look upon a combination of agencies, of which we do not see the cause or end, we ask: What is the secret of its movements? Whenever a national government is observed to be making great preparations for a military enterprize, while there are no signs of hostile invasion, the question arises: What is the *secret* of this mighty display? When Napoleon was baffling the old war-tactics of Europe, and confounding the calculations of sage experience by his brilliant victories, all men asked: What is the *secret* of his success? When a merchant of established reputation for wisdom adopts measures which oppose received opinions, and which, nevertheless, prove to be prosperous, it is a common inquiry: What is the *secret* of his counsels? For the last half-century the American Union, composed of many States, embracing great diversities of climate, of races, and interests, has been a profound mystery to the sages of the Old World, and they have often asked: Where lies the

secret of its strength? The secret of its strength! Evidently, it would be difficult to impart a clear view of this to any distant observer, who has no sympathy with the cause of Freedom—no generous desire for human progress—for, after all your explanations, he would continue to wonder that such a government should not fall to pieces at once, when touched by the breath of popular tumult; so that after all your efforts you might truly say: The secret of its strength is with them who love its free spirit, and they know "the hiding of its power."

These illustrations, by means of the analogies which they suggest, shed some light, perhaps, on the truth brought to view in the text. The Kingdom of Heaven upon the earth, established by our Lord and Savior in the hearts of men, has exhibited an array of moral forces which, in every successive age, has seemed inadequate to the achievement of the ends proposed; nevertheless, it survives the wreck of persecuting dynasties, derives new strength from apparent defeats, and moves onward to the realization of its great ideas, in spite of all the brilliant triumphs of hostile principalities and powers. Long ago a Pagan sovereign of Rome supposed that he had crushed it with his iron heel; and, since then, more than one of his mitred successors on the throne of Rome has pronounced its doom, and joined in singing its funeral-dirge.

But it lives to-day. It is still progressive. The breasts of its friends throb with new hopes. Their eyes "beam keen" with quickened courage. They boldly proclaim their design to win for Christ not only the broad realms of Boodh and Bramah, which are the inherited seats of the primitive Paganism, but also those lands of both the Old and the New Worlds that have long been ruled by a transformed Paganism, baptized with a Christian name, and flaunting the banner of the cross in the van of its embattled hosts. Never were those whose rallying-cry against it is, "The Bible alone," more hopeful than they are now. Never did the moral conquest of the nations seem more sure to them. Where, then, is the "secret" of their strength? Why are they not cast down after centuries of disaster? Why are they now concentrating their energies around the old central thrones of power, as well on the banks of the Tiber as of the Ganges, and of the Irrawaddy? Why does the future destiny of this darkened world glow in their sight with attractive hues? The answer is enfolded in the promise of my text: "The secret of the Lord is with them that fear Him, and He will show them His covenant." As the finest picture which human genius ever wrought may appear miserably confused to the eye of one who surveys it from a point of view different from that occupied by the artist himself, so, the whole landscape of God's Providence in human history may seem to be "without form and void," to the eye of an observer who regards it from any other point of view than the one set for us by that gospel which came from the lips of Him who was revealed as "God manifest

in the flesh," as "the First and the Last," and who "spake as one having authority." But he who truly hails Jesus as his master, sits at his feet to learn of Him, and regards the moral scenery of creation and Providence in the light of our Messiah's teachings, will see order springing from chaos—beauty from deformity—the ultimate triumph of truth from temporary defeats—and by the joyous experiences of his own heart will be qualified to adopt the lines of the text as the fitting strain of a triumphal song: "The secret of the Lord is with them that fear Him, and He will show them His covenant."

Underlying the declaration of the text is an acknowledged truth, viz.: that there is a cloud of mystery overhanging the moral economy of the world; and the positive assertion of the psalmist is that God has revealed a covenant ("well-ordered and sure") which furnishes to the faithful soul a firm ground of trust touching the destinations of the future.

Let us proceed, then, to consider the truths here suggested:

I. There is a gloomy mystery enveloping the government of God, in relation to the religious aspect of the world.

II. The teachings of the Bible furnish to the Christian a point of view that discloses the lifting of this veil of mystery.

The proper use of these truths as encouragements to go forward in promoting the great work to which this Society is committed will then readily suggest itself.

I have spoken of the darkness that enshrouds the government of God as a *gloomy* mystery, not because the idea of gloom is necessarily associated

with everything that is mysterious, but because of those emotions of awe, of terror, or despondency, which the moral aspects of the world awaken in every thoughtful soul.

Mystery is a word often applied, according to usage in common life, to anything that seems obscure; but, speaking strictly or philosophically, it is used to denote any fact or series of facts, standing forth by itself unclassified by any known law, and seeming, perhaps, somewhat incongruous with the laws already known. Familiar facts, that now have their place within the realm of science, once were *mysteries*. The eclipse veiling the sun at mid-day—the earthquake shaking mountains from their base, or burying cities in ruin—the meteor shooting athwart the sky like some great falling star, were mysteries once, but are not now, only because they are seen to be facts whose proximate causes are disclosed, and which are known to be parts of one grand, harmonious system.

The magnetic needle, offering its aid to guide the voyager's course across the trackless sea, while sun and stars are hidden, was once a mystery; not, however, awakening terror even in the breast of conscious ignorance, but inspiring faith in the beneficence of the Creator. Every newly-discovered fact which greets the eye of Science on her sublime march, is invested at first with an aspect of mystery, (not always, indeed, of portentous gloom, but rather, often, of dazzling brightness,) inviting the curious mind of man with fearless gaze to penetrate its depths, and touch another link in the great chain of cause and effect, which, proceeding from the throne of God,

circles through the created universe.

But after we have surveyed the physical government of the Creator, resplendent as it is throughout with signs of wisdom and goodness, if we pass to his moral government in the world of humanity, what are the great leading facts that first disclose themselves—that loom up in startling magnitude, and break upon our ear in those plaintive wails that call forth sad echoes from the depths of our own spiritual nature? Are they not sin and misery? Are they not the errors that spring from sin, and engender miseries? Do not these meet us at every turn? Have they not a universal presence? Are they not embodied in mighty institutions, in oppressive governments, in narrow-minded priesthoods, in degrading ecclesiasticisms? And here, under the rule of a wise, good, and Almighty Being, are they not mysteries—profound, gloomy, and terrific?

Yes; there are moments when the chill sense of this awful mystery comes upon us with overwhelming force. Familiarity with the state of things wherein we live, may, however, blunt our sensibility to the evil that is around us. The disclosure of similar evils in another race of rational creatures would shock us thoroughly. If, for example, on some clear evening we let our thoughts go forth to the survey of "the spangled heavens;" if we avail ourselves of the aid of a telescope to bring apparently nigh to us one of the larger planets, it may be Jupiter, and observe its adaptation to be the abode of sentient creatures like ourselves, we cannot avoid the conclusion, sustained by manifold analogies, that it

is the residence of a high order of intelligences. With this conviction, while we gaze upon that glorious sphere, how readily does the quickened imagination project upon its surface races of celestial form, and invest them with traits of moral beauty that command our admiration. And, if a voice of authentic testimony could be heard declaring that yon shining orb is inhabited by angelic beings, lovely and beloved, each one of them blest in himself, and loving his neighbor as himself, surely, we should say that in such a constitution of things there is no dark moral mystery jarring against the harmonies of Jehovah's government, but just what the signs of goodness throughout the realm of nature would lead us to expect, and just what would seem worthy of His perfections.

But if, on the other hand, we should see that amidst all the splendid scenery which the hand of Omnipotence had fashioned, the population of that beautiful planet were divided into antagonistic and warring races—that the strong were banded together to enslave and oppress the weak—that falsehood and deceit pervaded their social intercourse—that every dwelling was provided with locks and bars, as a protection against rapacity—that the more enlightened clans or communities lavished their highest gifts of intellect on schemes of conquest or defence—that the majority sought no communion with the Supreme Creator, but worshiped as gods deified creations of their own, or offered prayers to poor mortal creatures, canonized into a pantheon of patron saints, with a virgin as their ruler—O, how changed would then be the aspect of that glittering

sphere; what a stain and blot would it seem to be upon the face of the overarching firmament; what a dark mystery would then be enfolded in its very existence! Yet this imaginary picture of a distant world is all realized upon this earth which we inherit and call our home.

The gloom of this mystery is deepened, certainly, by the apparent failure of all the plans of amelioration that have awakened hopes of a brighter future. A pure religion, springing from a true theology, is the great conservative element of individual character, and of the public welfare. But a pure religion, or a true theism, however clearly revealed, never had universal rule over a single generation, and has with difficulty been transmitted to a chosen few through successive ages. The religion of Eden, and the religion of Adam's family, after the exile from Eden, were revelations from God; yet, how soon did Adam's children break their bands asunder, following in "the way of Cain," filling the earth with violence, until they provoked exterminating judgment. A pure religion was revealed to the family of Noah, but we have seen that after the lapse of a short period the majority of mankind became the devotees of a vile idolatry, and that the worshipers of the living God were but a small and neglected remnant.

At last, in the fullness of time, the Messiah came. Heralded long before as the Desire of Nations, He sent forth a gospel adapted to man universally, and addressed alike to the people of every kingdom, republic, tribe, or clan. Since then more than eighteen centuries have passed away, and still the great mass of our species are the slaves of mean and de-

basing superstitions, the majority yet pagans, disowning the God that made them, while throughout the broad realm of Christendom the corruptions of Christianity have despoiled it of its vitalizing, or renovating power, and blasted its palm of excellence.

Far and widely, even now, an oppressive *Churchianity*, a persecuting ecclesiasticism, has usurped the name and place of the primitive Christianity, and robbed the common people of the legacy which Jesus left them—the gift of Sacred Scripture. “My kingdom is not of this world,” saith the Lord. “My kingdom is of this world,” is truly the sentiment of the Papal hierarchy, and here lies the difference. The only consistent view of this church is that of a political establishment, employing, indeed, religious terms and denominations, but only as the pretext and color of an inordinate pursuit of secular and temporal objects. Read its history as that of a Christian church; you stumble at every step, and every period shocks you with the greatest incongruities; read the same history as one of the kingdoms of this world; all is natural and easy, and the various proceedings and events are just what you are prepared to expect. The papal supremacy was conceded by an earthly monarch; all its interests have varied with the fluctuations of human affairs; and when the princes of this world shall withdraw their support it will fall, and “great will be the fall thereof.” The bishops of Rome have ever pursued, under the guise of religion, some earthly advantage; and thus Pope Leo the Tenth exclaimed, most appropriately: “O, how profitable has this fable of Jesus been unto us !”*

* Ivey.

As now from our higher “mount of vision” we look over the broad landscape of the past and the present, who can wonder that the heart of piety should faint—that hope should flag—that the soul should lift itself heavenward, not in praise or prayer, but in the desponding cry of the Psalmist: “O God, wherefore hast thou made all men in vain?”

And who can wonder that the poor infidel soul that has no God, no throne of refuge, no heavenly oracle whereat to wait until the light break forth, should be tempted in those days of darkness that come to all, to despair of Humanity—to despair of himself—and to exclaim, as did Voltaire, in an hour of mental gloom: “The whole world is a vast field of carnage and contagion, and I wish that I had never been born !”

But although the retrospect of this world’s religious history is covered with a dark cloud of mystery—although the philosophy of nature suggests no hope of a brighter future—yet, “blessed be the God and Father of our Lord Jesus Christ,” his revealed word affords a point of view wherefrom a new gleam of light is seen to rest upon the landscape.

Never, perhaps, did the review of the past or the prospect of the future appear less hopeful than in that age when the lines of the text were written. Yet these celebrate a covenant—a divine arrangement upon which Faith may repose—wherein it may find grounds of trust, and from which it may derive incentives to action.

Is it not a wonder? Think of it. In the broad range of ancient history one great fact looms up like a mountain-isle of verdure in a desert waste;

towers like the peak of some sheltering haven in a stormy sea, flinging out from its lofty beacon-light a welcome radiance over the distant wilderness of waters—that fact is the covenant of the Messiah revealed to Abraham.

Lift up your eyes—behold, and remember this “thing of old.” At a time when moral darkness covered the whole earth—when the signs of a pure worship offered to the one God were nowhere seen—when the spirit of idolatry had contaminated almost every family—when, to a reflecting mind, it must have seemed as if the early hopes of the Messiah were all extinguished, and as if this globe had been left to roll in its orbit as “a wandering star,” abandoned by its Maker—THEN God mercifully interposed, selected one man as the agent of his design, bade him go forth from his Chaldean home in order to become the Father of Nations, and established with him a covenant, of which the chief promise was that through him true religion should become a universal blessing: “In thee, (that is, in thy seed, which is Christ,) shall all families of the earth be blessed.” (Gen. 12 : 3.)

That covenant was never forgotten. It was for ages the hope of Israel. Amidst dark and agitating scenes it often loomed up like a benignant star, shining through broken storm-clouds; it called forth the plaintive prayer: “Have respect unto thy covenant, for the dark places of the earth are full of the habitations of cruelty.”

No wonder is it that ages after its announcement the poetical mind of Isaiah should regard this event as the leading era of human history, and should see in it a pledge of vic-

tory for the truth. How vividly does he represent the spirit of heathen idolatry as taking the alarm, and its hosts of votaries continuing to thwart the aims of that glorious covenant. Harken to the fine strains in which the old prophet celebrates the historical significance of the first covenant with Abraham: “Keep silence before me, O islands, and let the people renew their strength: let them come near; then let them speak. Who raised up the righteous man from the East, called him to his foot, and gave the nations before him, and made him to rule over kings?

“He gave them as dust to his sword, and as driven stubble to his bow. He pursued and passed safely, even by the way that he had not gone with his feet.

“Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the First and the Last, I am He. The isles saw it and feared: the ends of the earth were afraid, drew near and came. They helped every one his neighbor, and every one said to his brother: ‘Be of good courage.’ So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, it is ready for the soldering. And he fastened it with nails that it should not be moved.” (Is. 41.)

But see! In the prophet’s view these counsels fail; for he cries exultingly in the name of God: “Fear not thou worm, Jacob, and ye men of Israel! I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and make the hills as chaff. Thou

shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and glory in the Holy One of Israel."

Men and brethren, as if the old prophet had risen from the dead, and had uttered this inspired poem as the dirge of Paganism in our ears to-day, let us open our hearts to the appeals of this stirring strain. It was written in a day when the gates of hell seemed to have prevailed against God's kingdom. It was written for those whose faith could soar above sense. It is as true now as ever. It is as appropriate to our times.

For the old Paganism of the Roman Empire, which gave way before the sturdy onset of the early Christians, having inhaled new life from the Boodhism and Brahminism of India, has long since, under a Christian name, enthroned itself anew in Rome, and now sways an iron sceptre over the millions of Christendom. There the old Pontifex Maximus, the Pagan high-priest, still lives and reigns, adored as the Supreme Pontiff; there the old Pantheon, once dedicated by Agrippa to Jove, and all the gods, still stands, re-dedicated by Pope Boniface IV. to the Virgin Mary and all the saints. There it stands, as really an idolatrous temple as it ever was; the difference being, in fact, a deterioration; for as the celebrated Middleton has well said, it is more noble to give divine honors, with ancient Rome, to the founders of empires, than with modern Rome, to the founders of monasteries. Modern Romanism, now struggling for its life in Italy, is virtually the old heathenism, with a new garb and a new name.

And yet there are many who are

all alive to the calls of Providence, to go forth and battle with Paganism in Hindostan, Burmah, and China, who are rather indifferent to the work of this Society in extending the knowledge of God's Word among the Romish nations that profess to glory in the Cross, while they hate the Crescent. But we may fairly ask: "Is not this distinction without any solid grounds? Who that receives the words of the New Testament 'as spirit and life,' regards Romanism in Italy as realizing the ideas of Christianity? Who does not know that through it the name of Christ is blasphemed among the heathen? Who does not know that Mohammedanism is, to many of the intents and purposes of life, superior to it? Who does not know that the heathen Empire of Japan threw off a moral incubus when she banished its priests from her realm, and stands higher to-day in the scale of national greatness than either Italy, or Portugal, or Spain? The work is great and urgent; for, if we would ever see the Paganism of old Asia effectually subdued, we must see the baptized Paganism of Europe abandoned, and the Christian peoples brought back to 'the simplicity that is in Christ.'"

Let it be known, then, and let it be remembered, that the AMERICAN AND FOREIGN CHRISTIAN UNION, although not occupying positions in the fields of Eastern Paganism, has been doing a great and glorious work, even when it seemed to be doing little. It has been quietly preparing the elements of a mighty moral force, for the development of which Divine Providence is daily furnishing more ample scope.

The history of its operations in the Papal countries of Europe somewhat

resembles those of the American Board of Commissioners for Foreign Missions within the bounds of the Turkish Empire. Twenty years ago, many intelligent men of truly Christian sympathies were wont to ask touching those expensive missions, of which Constantinople was the moral centre : "To what purpose is this waste ? Why lavish so much money and strength upon fields so unproductive ?" But now it is seen that all those labors have been like the bread-corn of the Egyptian husbandman, scattered upon the overflowing waters of the Nile, for "many days" lost from human view, at last rising in waving harvests, to cheer the eye, and fill the capacious garner. The Scriptures, that were long read in seclusion, are now revolutionizing public sentiment, and the word that was "spoken in the ear in secret" is now "declared upon the housetop."

Does any one question this statement, or doubt the assertion that the signs of the times indicate the favor of Heaven towards us in our line of work ? Let him call to mind the opening of the year 1853, when thousands were gathered together in a great meeting, that was held in this metropolis, for the purpose of requesting the American Government to exert its influence with the Government of Florence, on behalf of Francesco and Rosa Madiai, who were then incarcerated in the Capital of Tuscany for the alleged crime of distributing copies of the New Testament, and conversing with their neighbors on the truths of the Gospel. The Tuscan Government could not then respond favorably to any appeal for religious liberty ; but where now is that Tuscan Govern-

ment ? It is "like the chaff of the summer's threshing—flour which the wind driveth away," while its persecuted victims are going forth freely on their errands of mercy, singing as they go : "The word of the Lord is not bound."

At that time where was Sardinia ? We have hailed her as the defender of Constitutional Law, and the Rights of Conscience. Where was she then ? Quailing before the thunders of the Vatican, and of the Austrian artillery. Where is she now ? Now, Sardinia is Italy !

Yes ; Sardinia is Italy, by the grace of God, and "the decree of the people." And now, to the Waldensian Christians, whom Sardinia has protected, a voice like the voice that spake of old from Patmos reiterates the message : "Behold, I set before you an open door that no man can shut."

Surely, then, at this time we may adopt with a new emphasis of feeling the saying of John Wesley : "The best of all is, God is with us." This faith is the secret of our strength. Let us remember his covenant. Let us lay to heart the lesson that *patient endurance*, in accomplishing the life-work assigned to us by our Master, is the highest wisdom.

For the command of God to Abraham was : "Leave thy father's house, thy flocks and herds, thy Chaldean wealth ; seek thy good in the service that I commit to thee ; so shalt thou be blest, and be made a blessing." He obeyed. He did not repine at the sacrifice, nor ask : What availeth it ? He did not say, There is no hope, because the experience of ages has proved that true religion can never triumph over sin. He believed He acted without delay. With him

began the religious movement against Paganism that prepared the way of Christianity ; and now in the battles and triumphs of Christianity we are called to share in the exercise of a kindred faith.

And shall we falter because that triumph lingers ? God forbid ! As in the processes disclosed by geology, there seem to have been far-separated epochs, tardy pauses, through which nothing was done to fit the earth for any grand design, and these were followed by *sudden changes*, whereby

all was renovated, so that ocean-fires, convulsions, the upbearing of granite rocks from lowest depths to mountain-heights, were made to subserve the wants of man ; so, in God's spiritual kingdom, the grand results that Faith and Hope would realize may appear long-deferred, baffled and reversed ; yet the great consummation will be one which God himself will pronounce good—in which he will take delight—and every faithful co-worker in heaven and earth shall gladly celebrate.

FOREIGN FIELD.

ITALY.

The recent movements in Italy have thrown a heavy burden of responsibility upon the Waldensian Church. The Christians of Piedmont realize the magnitude of their mission, and enter upon their work with a zeal worthy of our emulation and support. Shortly after the annexation, they sent a minister to Milan, where the godly Ambrose once preached, and have recently concluded to remove their Theological Seminary from its mountain site at La Tour, to the city of Florence. This change will give to our brethren in Italy a great advantage ; but to occupy it successfully, they must have more abundant means, and we trust some of the friends of Christ will be disposed to endow a scholarship, as Dr. Revel requests, and thus aid in the work of preparing Gospel ministers for Italy.

It is hoped, also, that some of our churches and benevolent Christians will do as the church in Bloomfield, N. J., to which we alluded in our last number, has done, and respond

to the call of Dr. Revel to supply means to sustain a colporteur in this important field.

How soon the work of evangelization here may be interrupted by war, we know not ; but while the field is yet open and full of promise, it becomes us to occupy it to the full extent of our means and opportunity. Let us, then, cheer the hearts and strengthen the hands of our Waldensian brethren by liberal and timely gifts in support of the Italian Mission.

The following letter from the Rev. Dr. Revel will be read with interest:

LA TOUR, July 31st, 1860.

"HONORED SIR AND DEAR BROTHER: I reply with promptness and with joy to your last kind letter of the 29th June. Events around us press with such rapidity that we find it difficult to follow them and render you an account of them. Politics—social and national questions—are those which seem to absorb all thoughts, and demand the activity and noble energies of every one. We see all the youth of Northern and Central Italy hastening to enroll themselves under the

banner of Garibaldi. I remarked, lately, among 2000 of these volunteers who were about to embark for Sicily, that there were many boys under 14 years of age, who were no less enthusiastic than the rest. Meanwhile, in the midst of all these mighty social movements, reflecting persons agree in acknowledging that the religious questions are those which really move the agitated nations; and in proportion as events are developed before us, the true and profound necessities of the human soul are brought to light, and demand more special attention. It is certainly a surprising thing, that in this Italy, but yesterday hermetically sealed against the pure light of the Gospel, it is now permitted to spread the Word of God every where, except at Rome and its environs, where the so-called Holy Father is making his last efforts to shut it out. The Bible colporteurs who are now going through the Sardinian States, exceed thirty in number. We give to our colporteurs and Bible-readers from 80 to 100 francs per month: that is, from \$192 to \$240 per year. If our friends in America would be disposed to aid us in this particular work, by contributing the salary of one or more colporteurs, they would certainly render us an essential service. Do you not believe, dear and respected Dr., that there are among your friends, members of the American and Foreign Christian Union, some who would be disposed to devote their gifts of Christian charity to the procurement of scholarships for some of our students in Theology, who are not able, from the resources derived from their families, to meet the expenses of their education which they would be obliged to incur in such a city as Florence? We will have during the coming winter at least six of these young men, who will be destitute of means sufficient to pay their board, as this will be raised to \$200 a year.

"The Gospel is certainly making progress in the midst of the Italian nation; and there would be much more manifest good effected, if the men whom God

vouchsafes to employ in accomplishing this Divine work would not paralyze the influence of the Spirit, who works in and by the Word, by mixing with it their private views, their follies, their sins, and their errors. But as these things belong to our feeble human nature, we must accept them, while we lament and deplore them. It is true that parties have been formed amongst those who have left the Church of Rome to attach themselves to the Gospel. But this division has not arisen as the result of different views, occasioned by the inward and regular development of the Christian life. Foreigners have intervened directly to give direction to a religious movement on which they have impressed their own sectarian spirit and tendencies. This has taken place the more readily, since the new converts are but little advanced in knowledge and in spiritual life."

AMERICAN CHAPEL IN PARIS.

In our last number of the magazine we announced to our readers the safe arrival of Dr. McClintock and family in Paris, and his entrance upon his work. In this number we give the following letter from him, showing his views of the importance of the field, and the encouraging prospects opening before him, which can hardly fail of being read with the deepest interest.

"PARIS, August 4th, 1860.

"I have now been here a month, and have received my first impressions of the AMERICAN CHAPEL, its usefulness and its prospects; and I can not better express my own feelings than by saying, in the language of Dr. Kirk, in his admirable sermon at the conclusion of his labors here, September 6, 1857, that American Christians, in building this church, have 'erected a monument in the capital of continental Europe; not a monument to the glory of our republican institutions,

that would be out of place; not a monument to our great names and great achievements, those are appropriate to our own land; but a monument to the glory of God our Maker, and of Jesus Christ our Lord and Saviour.' It stands, to-day, in its modest, yet beautiful proportions, a symbol of the essential unity of American Evangelical Christians in all points of the common faith. It affords a place of worship for all American residents of Paris, where they can gather, on every Lord's day, and join in the simple worship to which they were accustomed at home, and can hear the same blessed Gospel preached. It opens its doors to all American travelers, inviting them to shut their eyes, on the holy Sabbath, to the manifold violations of God's law in the pursuit of pleasure which this worldly city offers, and to come into the house of the Lord to pray and worship. There can be little doubt that, during the last three years, many souls have been saved from falling into sin, through the temptations incident to travel, by the faithful preaching of the Word from the pulpit of the American Chapel. And many true followers of the Lord Jesus have been edified, comforted and strengthened, by hearing 'the Lord's songs in a strange land,' and by joining in the solemn services of His worship in this place.

As you are aware, the Rev. Dr. Prentiss closed his valuable labors here on the first Sunday in June. Your board, as well as the American people here, are greatly indebted to him for the self-sacrificing devotion to the cause of God which led him to remain here so long in the service of the chapel. His name will long be remembered here, and the fruits of his faithful preaching will be gathered, I trust, not only in the immediate results visible here, but also in the harvests of the better land above.

It was not possible for me to reach Paris in time to take charge of the chapel at the precise date when Dr. Prentiss was compelled to leave the city. But Providence supplied the gap by al-

lowing me to secure the services of the Rev. Andrew Longacre, of Philadelphia, who arrived here on the 15th of May, and took charge of the chapel on the 4th of June. He at once obtained favor in the eyes and hearts of the people, as, indeed, he never has failed to do with any people that has been blessed with his ministrations. I am very glad to say that he will remain with us during the coming year. With his assistance, I hope to be able to do all the work of the chapel, preaching and pastoral, in an effective way.

The *congregation* of the chapel is made up of two elements, namely: residents in Paris and travelers. The residents are mostly absent from Paris at present, for the summer vacation, so that I am not able to speak accurately of the size of our regular assembly. About the middle of July there were many travelers, and our congregation, in the morning, numbered about three hundred; in the afternoon from one hundred to one hundred and fifty. We have not, I think, gone below these figures thus far; and the probability is that in the autumn we shall count four hundred, or even five hundred. There are many Americans in this city who have not yet taken any interest in the chapel; but we hope that before the year is out the number of this class will be very small.

For some weeks past we have kept up a Thursday night prayer-meeting, and it has been very successful, both as to the numbers who have attended, and the spirit of the meetings. There are, I think, some flourishing churches in New-York in which a congregation of thirty to forty persons at the week-night prayer-meeting in July would be considered good; and we have had that number in Paris. I have good ground to hope that we shall see a large increase in this gathering by September or October, and that we shall see the usual spiritual results of faithful prayer, in the growing piety and devotion of the people.

We have been greatly gratified recently, by visits from some of our American

ministers. Dr. Murray, (Kirwan,) of Elizabethtown, preached to us last Sunday in the demonstration of the Spirit. It was, indeed, a most earnest and effective sermon, and just adapted, in all respects, to the place and time. The Rev. Dr. Jenkins, of Philadelphia, was also with us on Sunday afternoon, and took part in the services. He has promised to preach in the chapel on his return to Paris a few weeks hence. Dr. Thornwell, of South-Carolina, is to preach next Sunday. Both branches of the Presbyterian Church have thus been recently represented in our pulpit. The Rev. H. D. Ganse of the Reformed Dutch Church, and the Rev. W. P. Corbit, and Rev. I. P. Newman, of the Methodist Church, have given us their paternal salutations on their way to Switzerland; and we hope to see them and to hear them on their return. The Rev. Dr. Hardenburgh, of the Reformed Dutch Church, was here some weeks, but his health was not adequate to pulpit labor. He is now better, and has gone to Germany, whence I hope he will return fully restored. Among lay brethren who have shown a great interest in the chapel, I mention with pleasure, Mr. George H. Stuart, of Philadelphia, Mr. John A. Wright, of Lewiston, Penn., Dr. Beadle, of your own Board of American and Foreign Christian Union, who sailed for America in the Arago, and Mr. L. Edgerton, of New-York, who left us on Monday, by the Adriatic, to return here in the fall.

Among our recent accessions to the church is Mr. I. McCreery, now settled in Paris, in business, who has taken sittings for his family, and whose firm (Hamilton, Easter & Co., of Baltimore,) sent me last week a contribution of five hundred francs towards paying the floating debt of the chapel.

I wish to say to all American Christians who may visit Paris, that I shall be glad to receive visits from them at my house, to see their faces in the American Chapel, and to call on them at their hotels. Make this invitation as widely

known as possible: it is most cordially and earnestly given.

This letter is, from necessity, somewhat general in its statements. My time has been completely taken up, as you may naturally suppose, during the month of my residence here, in finding a home and settling my household, as well as in making the acquaintance of my flock, and in ascertaining the character of the work to be done. In future letters I hope to be able to refresh your readers with good news of the work of God in the chapel, and also with statements of the condition and working of the agencies of the American and Foreign Christian Union in France generally.

Yours faithfully,

J. McCLINTOCK.

SOUTH AMERICA.

We give to our readers the following interesting letter from the Rev. Mr. Trumbull, who for fifteen years has been laboring in Valparaiso, Chili. The facts it develops clearly show that liberal sentiments are making rapid advances. Only let there be an open Bible, that men may read in their own language the great plan of redeeming mercy through the Lord Jesus Christ, and we have no fears in reference to the final result.

“VALPARAISO, July 16, 1860.

“REV. E. R. FAIRCHILD, D.D., SEC. &c.

“MY DEAR BROTHER: During the last year, I have printed seven pamphlets on questions pertaining to the Gospel as distinguished from Romanism:

- | | Copies |
|---|--------|
| “1. The Vindication of Bibles of the Bible Societies, . . . | 2000 |
| “2. Sermon on the Death of the Governor, (shot,) . . . | 1000 |
| “3. El Arca, reprint of a sermon from England, . . . | 3000 |
| “4. Jerome's Epistle to Paulinus, | |

- A.D. 400, showing the true books of the sacred canon, 4000
- "5. Translation of a Letter showing the distribution of Scriptures in Constantinople, . 1000
- "6. Which are the inspired books? giving extracts from Jerome's Epistle, . . . 4000
- "7. Results of Reading God's Word. Case of an American Banker. (From *Missionary Herald*,) . . . 3000

"Besides, two pieces are now ready for printing—one giving the origin of the name Protestants, and the Protest itself; and the other a short notice of Bible results in the case of one man in France.

"Regarding the Scriptures, I can tell you good news. A native whom I have long known, but only as an object of charity, has commenced an effort to circulate the Scriptures. He takes these pamphlets and gives them away; then he takes Bibles and Testaments. First, he went with three Bibles; once, twice, thrice. Sold them all. Then he asked for six copies, and Testaments besides, two or three times. Sold them all. Reported that the friars were angry with him, and had called him hard names. Others had advised him not to go about with the books. But he wanted a bag to take them away in, and would like a dozen Bibles and as many more Testaments. He has taken, in all, more than forty Bibles, and upwards of twenty-five Testaments; and I believe he has sold them all, at prices that cover the expense of getting them here. It has rained now for four days, during which time seven inches of water have fallen; so I have not seen him since Thursday. But the first clear day he will come, feeling his way along to my door with his stick; for you must know he is blind, and has to feel his path. He is often told the books are prohibited, but answers: 'Are they bad?' Some say we may not read the Bible without notes. 'Go, then, and buy those large volumes

having notes,' he says; 'they only cost ten dollars; but every body can not afford to pay that, you know.' Last time he came, he told of a man who had bought a Bible, and had left off going to the ale-houses on Sabbath, staying at home to read God's Word to his family, as well as alone; so that his wife said it seemed as though an angel of God had sent him the book. Of the pamphlets published here, he has taken one or two hundred and scattered them far and wide, and tells me they have met with decided acceptance, and some of them have made a good impression.

"Intellectually, this man is himself on Protestant ground. His life, too, I believe, is correct and honorable; though I do not dare hope his heart has given its allegiance to Christ. But you will certainly join me in being glad that such a helper has been raised up, as well as in praying that others may be.

"My own heart has been very much drawn out towards the native population of late, and often I have wished there might be agencies through which to reach them. I do believe good work may be done here. But it needs a man who can devote his whole time to it, and who need not fear lest he may compromise another cause. My case is this: my own congregation is about 300, all told, to be cared for, (though never more than 150 attend at one time.) Sabbath-School, 100 children, and 15 officers and teachers. Now, after preaching to this flock and attending to their wants, I have not much strength left for outside work. Besides, there is the supervision of the seamen's colporteurs, and the beginning of the home for seamen. So you may see that for Papists I can not do much more than one of your city pastors could for those Papists, or Jews, or what not else around him. True, they are close by him. His heart may yearn for them. But can he do much for them in his own person, without neglecting his own people? And this is my case

"Besides which, we are not here with our own church by law. The law is against us. I built our meeting-house under and after a distinct notice served on me by the authorities, that if it was for Presbyterian worship, (which I never for a moment denied, but they strained a point to ignore,) then they would have me know it was illegal. Of course, at any moment, the law is therefore on their

side if they attempt to stop me. Whether I *would be* stopped is another question. I would not, without force was employed. But in any event, you must see that the interests of my present congregation would or might easily be compromised. And though I now use the press, yet you may perceive I am very careful what I print, for this very cause."

HOME FIELD.

The Church of Christ has a great work to perform in relation to the foreign population; and right nobly some branches of the church are coming up to that work. Twenty-five or thirty years ago almost nothing was doing by any English-speaking church in this land for the foreign population, as a distinct class of our people. The necessity was not then felt as it is now. The immigration was not great. Widely different is the case now. Within the last twenty-five years, well nigh, if not quite five millions of people have immigrated from Europe to our shores. They have come in great numbers from Ireland and Germany; in considerable numbers from England, Scotland, Switzerland, France and Italy; in less numbers, but to an extent quite appreciable, from Sweden, Norway, Portugal and Holland. All the countries in Europe have contributed more or less to our population, excepting Greece and Turkey. Even distant Russia sends us a few people from her Baltic provinces and Finland.

But let us see what has been done, and what is doing, to meet the demands of this vast foreign element. Passing over what our Bible and Tract societies have been doing to

supply those that can read with the sacred Scriptures and religious books, let us look at the efforts of the churches to supply them with the preaching of the Gospel.

So far as population of Irish origin is concerned, which is in fact very large, there has been but few efforts made of a distinctive character, excepting what has been done by the AMERICAN AND FOREIGN CHRISTIAN UNION, and that especially for the Roman *Catholic* Irish. What has been done for the Irish has been done in connection and in common with our American population. There are among us few, if any, churches that are composed entirely of people of Irish birth or descent. Tens of thousands of emigrants from Ireland have been brought into all the English-speaking branches of the one true Church of Christ among us. The same thing is true in regard to the emigrants from England and Scotland.

Widely different has been the case of the emigrants from all the other countries of Europe. These have come to us, for the most part, ignorant of the English language, and it was no easy matter for our American churches, which, with the exception of the Lutheran and German Re-

formed, used no language but the English in their religious services, to reach them. Even the Dutch and Swedish languages, which once were used to some extent, had ceased to be used twenty-five years ago. Owing to recent emigrations from Holland and Sweden, both languages are again used in our country, and the latter more extensively than at any former time. It was absolutely necessary to find men who could preach in German, French, Norwegian, Welsh, Italian, Portugese, etc. To do this it was necessary, in most cases, that the good work should begin in the countries in Europe which are represented by these "nationalities" among us. And this has been the case. The revival of religion in Switzerland and France has given us, either directly or by way of Canada, the laborers among the French-speaking people among us. This was so with regard to the religious teachers among the Dutch, Swedes, Norwegians, Portugese and Welsh; or, rather, these teachers came with the people of their respective nations, and their number has since been increased by immigration, or by conversion and training among ourselves.

These very interesting and important remarks we take from the *World*, and we proceed to give a few extracts from some of our missionaries as illustrating how they are reached by means of the Irish or the old Erse language. The missionary writes thus:

"I will give you an instance of the love of those people for their own language. A few evenings ago I was invited to an 'Irish wake.' (I presume I need not tell you what an Irish wake is, and

what they do at those places, as almost every American has heard and read more than I can relate with reference to them.) I left my rooms at about half-past nine o'clock, P. M., and reached the house where the 'wake' was held. I remained at the entrance about five minutes before I was recognized, and was just on the eve of leaving, when one of the friends of the deceased made his way through the throng to where I was, and then very politely took me by the hand and introduced me to the company. They all with one accord gave me a "*cead mille failtha*," (or, as we have it in English, a hundred thousand welcomes.) In course of a few moments afterwards, the *mourners* stood up—six women and three men—and went over to where the corpse lay, and shouted out, crying at the top of their voices. During the crying, which was in the Irish language, the praises of the deceased, and all the achievements which he ever performed, or those of his friends for centuries past, were spoken of and descanted upon in a most thrilling and (to those who could understand the cryers) affecting manner.

"This scene continued for about fifteen minutes. After this was over, the *whiskey decanter* was taken from the closet and handed, first of all, to your missionary. I took it in my hand, and requested the person who handed me the decanter to give me a plate, which he did. I then took a little paper and lit it, and applied it to some of the whiskey I poured out on the plate. It burned with a most sickly, bluish light; and then I handed the decanter to the man from whom I received it, and spoke to them on the light produced, and asked them if they knew that that new stuff would not in like manner have the same effect on their vitals, and thereby shorten their days here on earth, and finally destroy their souls. I asked them what they thought of a man who would go before the Lord in a drunken fit. I then spoke of the deceased—for I knew him

while living—and wanted to know if it was treating his memory right to get intoxicated, even in his inanimate presence. I spoke at least an hour and a quarter without being once interrupted, even if it was an 'Irish wake.' When I had finished speaking, it was just half-past twelve o'clock. I was then asked if I had any Irish books. I told them I had, but none with me. Then one of the company immediately volunteered to go for the books, if I would entrust them with the keys of my room. I told them I would. I wrote them an order for a copy of the Irish Testament, which I had in our Mission Rooms. They went immediately and brought me the Testament. I read to them the account of Christ raising Lazarus, and the 'widow of Nain's' son. I then read them the 14th chapter of Paul's First Epistle to the Corinthians, where Paul said that he would rather speak five words with understanding than five thousand words in an unknown tongue. I hope what I read and said that night may be the means of doing some good. I leave the result with Him that has called me, I trust, to this work. Next morning after the 'wake,' some of the priests were informed of my being at the 'wake,' and speaking and reading to them. He grumbled, and told them never again to send for me, or admit me to their wakes; but they said it was such a long time since they had heard any one speak in Irish, that their hearts could not let them keep away; and moreover, that I said nothing but what they heard the priests say often before, in the old country and in this."

FEMALE MISSIONARIES.

In our last report, we stated that we were trying what could be done by female missionaries in visiting from house to house; and here we give some extracts from the letter of one of them:

"During this month, I have visited two hundred families or more, obtained

the names of seventy-five girls who have never been to any of the Industrial Schools, and some thirty that had been a few times and dropped off. These are all bright, happy-looking little girls, and many have been induced to fetch one of their companions, receiving a printed card with a text upon it for a reward. One of the schools is supplied with efficient and permanent teachers, and bids fair to be the blessed instrument of much good to this class of neglected girls, whose parents seem to have no idea of their own responsibility, and they are left to come up from childhood to youth, without the remotest idea of the great design of life, or of the worth of their immortal souls. It is an arduous task to go through these lanes and alleys, often in a filthy, forbidding state; enter damp, dark cellars; climb loose, rickety stairs, not often finding a seat on which to rest. But when we make known our errand, and gain their attention by our sympathy and kindness, and see the anxious looks of the little girls as they listen to hear the answer of their mother whether they may come to school, we are made glad, and go on encouraged and rejoicing. We have met with but few refusals, and those were because the priest had made them promise not to send their little ones to a Protestant school. We leave such with a feeling of pity; but often think if *we* were as faithful to our dear Saviour, we should better adorn the Christian profession. Many things to us have been very interesting, and our sympathies have sometimes been so worked upon that our feeble nature has been nearly overpowered. This is a vast field of labor; and in looking over the moral desolation of this great city, we realize that it is already white for the harvest; but truly, the laborers are few. In our daily visits and conversations with the adults, we fully realize that all hope of making inroads upon Romanism is in sowing the good seed among the rising generation; and, by the grace of God, and the influence of His precious Holy

Spirit, it may spring up and bear fruit an hundred fold."

These extracts, it will be seen, are from our missionaries laboring among the Irish population. But our missionary work is by no means confined to these. We have missionaries preaching in the German, French, Italian, Spanish, and Bohemian languages, extending their labors from the St. Lawrence to the Rio Grande, and from the Atlantic to the States on the western bank of the Mississippi. We have not room in the present number to present to our readers the interesting reports from our missionaries among the Italians and the Canadian French. Still, we can not let this number go out without a word about our mission in Chicago, under the care of the

REV. MR. BEAUBIEN.

For some time past, he has been abroad trying to raise money to erect a small building suitable for a lecture room and Sabbath-school room, and to be occupied for the present as a place for his preaching services. But the demands of his people called him home, and we most cordially unite in the following appropriate remarks from the pen of the editor of the *Boston Recorder*:

"As Providence has called him away, we propose that our churches shall save the necessity of his returning, by sending in spontaneous donations. It is a great loss for him to be taken at all from the field in this time of harvest. If he were not wanted at St. Anne, there is a pressing need of his presence and labor at Chicago, among his own people. There is a population there of ten thousand French-speaking people, entirely sundered from Romish connexions, and open to welcome his labors, and destitute of any religious influence except that under

his direction. And it would seem that he ought not to be taken off from his labors there, to be employed in soliciting funds for building his church. We have therefore felt constrained to make the experiment of soliciting in his stead, so far as we can do it through our columns. We propose that he shall send us an account of his collections, as far as he has made them, that it may be known how much is needed to be raised now. This we will publish, and then from time to time acknowledge receipts that may come in, till the sum is completed. Considering the importance of the work to be done, and the rare opening for the accomplishment of great good, we have a strong assurance that this appeal to the benevolence of our people will not be in vain. We invite ministers to present the subject to their people, and all friends of the cause to send in their contributions. We will take the trouble to forward and acknowledge any sums, however large or small, which any may contribute. If we could convey to all our readers our own impressions of the importance of the object, we are sure that the sum would be completed."

To this appeal we add our most cordial amen. We shall be most happy to receive contributions for this object, and will also acknowledge and forward them to the committee in Chicago.

BOOKS ON ITALY.—During the past eighteen months, about a thousand books and tracts have appeared in Europe and the United States relating to Italy, and all more or less bearing on the question of the temporal power of the Pope. Three hundred of these books and pamphlets have been published since the first of January last. The facts show the vast interests that are involved in the Roman question, and the strong hold it has upon the public mind of the civilized world.

MISCELLANEOUS.

THE REV. PASTOR FISCH, OF THE TAIT-BOUT CHAPEL, PARIS, FRANCE.

This highly esteemed brother in Christ has just arrived in this country, as a delegate from the Evangelical Society of France. In the present deeply interesting state of affairs in that land, so intimately connected with the kingdom of Christ, he comes bearing the Christian salutations of our Protestant brethren, asking our sympathy and coöperation in their great and good work.

The "Evangelical Society" which he represents, was formed in the year 1833. It is purely missionary in its character, aiming, by means of missionaries, and colporteurs, and school teachers, to extend the blessings of a pure Gospel through the length and breadth of that land.

The labors of these brethren have been eminently successful. Having no connection with the State, and the government—Roman Catholic—affording them no sympathy and hardly toleration, they have labored under very great disadvantages. Still they have not turned back. "Cast down, but not destroyed; persecuted, but not forsaken," they have pursued their work steadily. Their churches, principally missionary in their character, have done nobly in the work of evangelization.

For years the churches in this land and in Great Britain have sent them aid. Still, the present aspect of affairs in that land, and their intimate connection with Italy, have induced them to send one of their pastors, who is also one of their Board of Directors, to this country, in the hope of exciting more interest and sym-

pathy in their behalf, that they may enlarge their work at home and abroad.

The present state of things in that country, and the late recent decision in reference to their schools, loudly calls for such assistance. This recent decision is of vast importance to the cause of Protestantism in that kingdom. The facts are so interwoven with the operations of the society for which Pastor Fisch comes as a delegate, that we give them to our readers. They are well stated in a recent article of the *Methodist*:

"Fifteen years ago, a number of Protestant schools were organized in the department of the Haute-Vienne. Many children of Romanists attended them. In a few years the fruit appeared: Protestantism began to bring its usual blessings to the people, and they were rapidly leaving Rome. The priests took the alarm, and the prefects were badgered until they suppressed the schools. Since that time no Protestant schools have been authorized in that region. But the Evangelical Society of France kept some of its teachers and colporteurs in the district, who went from house to house, wherever pupils could be had, and instructed them around the firesides of their parents. This work grew, until the number of pupils under instruction in this way greatly exceeded the number that had attended the schools before their suppression. Here was a new trouble for the priests. Their grievances were intolerable, and they again appealed unto Cæsar. Last spring a case was brought to trial. M. Jusnel, one of the teachers employed by the Evangelical Society, (whose school was in the number of those suppressed,) received at his own house the children of several families in turn, taking those of one family at one hour, and of another family at another,

etc., thus giving instruction without opening a 'school.' The tribunal of Bellac, before which the case was brought, held that M. Jusnel had, in fact, opened a school without authority, in violation of the law of March 15th, 1850. That law obliges all persons who design to give 'public instruction, to make certain declarations and obtain a legal authorization, before opening an establishment.' The tribunal condemned M. Jusnel to a fine, and put an end to his teaching. He appealed to the Imperial Court of Limoges, which confirmed the decree of the tribunal of Bellac. He finally appealed to the Court of Cassation. The case was fully argued and considered. There was a report from counselor Bresson, and the *avocat-général*, M. Guillot, argued the question for the priests. M. Jusnel's side was advocated by the Count Delaborde, a convert to Protestantism, and one of the ablest pleaders now at the French bar. The court decided that 'by public instruction is understood instruction given in common to a number of children, in a place specially devoted to the purpose; but that a teacher who gives lessons to children of the *same* family, whether in the house of their parents or in his own, gives *private* instruction, and therefore does not need previous authorization, according to the law of March 15th, 1850.' The decrees of the courts of Limoges and Bellac were accordingly reversed. It is to be hoped that this decision will settle the question finally, not merely in theory, but in practice.

"In the present aspects of French Protestantism there are many very encouraging facts. It is believed that there are now about 1,600,000 Protestants in France—an increase of perhaps half a million since 1800. This increase is largely made up of converts from Romanism. Pastor Boucher states that some time since, at the opening of a new chapel, he detained the people after service, and asked them, individually, whether they were born Romanists or Protestants. Out of 247 communicants present, only 43 were born Protestants;

all the rest were converts. There has been a great change in the attitude of the literary men of France towards Protestantism within the last few years. One of the addresses of the 300th anniversary of the French Reformation, held last year, was delivered by Professor St. Hilaire, an eminent historian, and a convert from Popery. The *Revue des Deux Mondes*, perhaps the greatest literary journal in the world, has repeatedly advocated the Protestant cause, so far as religious liberty is concerned, with great vigor, boldness, and ability. The same thing is true of the *Journal des Débats*, the foremost of the daily papers of Paris in point of the literary eminence of its writers. On the recent retirement of M. Paradol from the *Débats*, his place was filled by the selection of M. Weiss, a Protestant, who now writes the leading articles in that great newspaper. Another important convert is M. Foucher, a member of the Polytechnic, who, notwithstanding his high official position, is an earnest and devoted Christian. He frequently writes in *l'Espérance*, and in the *Archives du Christianisme*, Protestant journals which are well known to our readers. Another daily journal of Paris, *l'Opinion Nationale*, which is rapidly gaining influence as the organ of the democracy, and which, though little more than a year old, already has nearly 25,000 subscribers, gives frequent articles on the general question of religious freedom, and on its special relations to Protestantism. 'Let us not forget,' says this journal in a recent issue, 'that it is to the French Reformation we owe the triumph of the great principles which form the firm foundation of modern civilization, and that this triumph was purchased by the brave endurance of persecution, tortures, and butcheries, on the part of the Reformers, the real founders of liberty in France.' "

TURKEY.—A college is about to be established at Constantinople, under the presidency of Rev. Dr. Hamlin. This institution will not be connected with any mission, nor supplant any of the Christian schools now in operation.

THE GREEK AND PAPAL CHURCHES.

The following article, translated from a late number of the *Star of the East*, a Greek newspaper published in Athens, presents an outline of the chief difference between the Roman and Greek Churches.

"I. Concerning the Supremacy of the Pope.

"The Papal Church holds that the Pope is the only head of the Church, the successor of the Apostle Peter, and the Vicar of Christ on earth, having the keys of heaven and hell, so that whatsoever he looses or binds on earth shall be loosed or bound in heaven; thus he is regarded as infallible, and his decision upon disputed points has more authority than the testimony of the Holy Scriptures themselves.

"The Greek Church, on the contrary, maintains that Christ did not leave any special vicar on earth; but that all bishops are representatives, and that the Pope is only a simple bishop.

"II. Concerning the Procession of the Holy Spirit.

"The Papal Church holds that the Holy Spirit proceeds not only from the Father, but also from the Son. The Greek Church, on the other hand, maintains that the Holy Spirit proceeds only from the Father.

"III. Concerning the Unleavened Bread and the Giving of the Bread only to the Laity.

"In the celebration of the Communion, the Papal Church uses unleavened bread, and permits the laity to partake only of this; the Greek Church uses leavened bread, and gives to the communicants both the bread and the wine, in remembrance of the death of Christ.

"IV. Concerning the Rest of the Saints, and Purgatorial Fire.

"The Papal Church holds, that in the future world there are three conditions: 1. That of eternal happiness for the righteous; 2. That of eternal punishment for the wicked and the impenitent; 3. An intermediate state for the souls

of those who have repented; but not in time to show their repentance in the present life by good works. This last condition is called the fire of Purgatory, or the fire which, in a limited time, purifies souls from the defilement of sin, and thus prepares them to enter into heaven. In other words, this condition is one of temporary punishment, inflicted by the Lord upon the souls of those who have repented before death, but have not time to perform good works, and limited to a certain duration, at the end of which he permits them to enter into everlasting mansions. The Greek Church, on the other hand, holds that there are only two conditions; that of those who are saved, and that of those who will be punished. And in regard to those who have repented, but have had no opportunity to perform good works, on account of the intervention of death, the Greek Church declares that they are wholly forgiven at the very moment of confession, and that there remains nothing for them to expiate after death. The Papists, however, in defence of their own Church, say that the Greeks reject the name, and still retain the thing. For they make offerings to the priests, in order that they may pray for the dead, and perform masses, and make supplications to God, and give alms on behalf of the souls of the departed, which signifies that they believe their souls are in torments, and that they can by these means better their condition; that is, deliver them from punishment, and introduce them into heaven; which is the same with the Purgatorial fire of the Papal Church.

"Besides these principal differences, which were the cause of the separation of the two Churches, there are also the following secondary ones:

"V. Concerning the Celibacy of the Clergy.

"The Papal Church imposes the condition of celibacy on all its priests; the Greek Church leaves them free to choose a married or an unmarried life. Indeed, at the present time, so far as we are

informed, in free Greece, license is given to no one to be ordained a priest, unless he is married.

"VI. Concerning the use of Graven Images, in Churches and in Private Houses.

"The Papal Church, as it is well known, use in churches and in private houses, graven and molten images of Christ, of the Virgin, and of the saints and angels; the Greek Church uses only pictures.

"VII. Concerning the Holy Scriptures.

"The Papal Church not only hinders the distribution of the Holy Scriptures among the people, but also punishes those who read them, in the States of the Church, in Naples, and in Austria, with imprisonment, and other civil penalties; and in other kingdoms, where it can not use the temporal sword, it uses spiritual weapons for the same end. The Greek Church, however, both exhorts the people to read the Holy Scriptures, and herself distributes them among her spiritual children. It is true that there were some even in the Greek Church, who have declined from the right way, and who 'Romanize' in respect to this subject; but the usage of the Greek Church is in favor of the Holy Scriptures."

THE PROTESTANT ASSOCIATION OF ENGLAND.

The twenty-fifth annual meeting of this association was held in Exeter Hall, in London, on the 20th of May. It was a meeting of great interest. Among the speakers was Major Stuart, who in the course of his remarks made the following statement:

"Having been in Ireland, he could speak of the immense success which had followed the publication of the Douay Bible in that country in a cheap form. In one month 3,000 copies were sold amongst the Roman Catholics, and in six months the sale had extended to 8,000

copies; and subsequently he heard that it had got into the hospitals and other institutions. The priests, who had been induced to issue this publication, in consequence of what had been stated in the *Catholic Layman*, by Protestants, now found they had made a false move, and had placed a weapon in the hands of the Protestant missionaries which they were using most effectually. Formerly, when the missionary spoke to the people, and appealed to the Scriptures, they were met by the argument, 'That is not our Bible; our priests tell us that our Scriptures are different.' Now, however, they replied to this: 'Turn to your own Bible, and you will find what we tell you is there also.' The title-page bears the names of the Roman Catholic Archbishops and Bishops of Ireland, authorizing its perusal by the people, and bearing witness to the correctness of the version. Some priests, however, finding their people have taken to read it, have the unblushing effrontery to tell them that it is a Protestant work, and the title-page a Protestant forgery."

We hope the time not far distant when we shall have tracts showing what the Douay Bible teaches on the subject of justification, what a sinner must do to be saved. And still more, that we shall have a class of excellent tracts translated into the old Irish or Erse language, that we can give to our missionaries to distribute in their visits from house to house. In this way we have little doubt that great good could be effected.

CONVERTS FROM ROMANISM AT BRIGHTON.—On Wednesday morning, July 18th, no less than seven converts from Romanism openly renounced communion with the Church of Rome, and were received into the fellowship and communion of the Church of England. This interesting and so-

lemn event took place in St. Margaret's Chapel, immediately after the morning service. The converts were received by the Rev. Edmund Clay, incumbent, having been previously addressed by the officiating clergyman. These are some of the happy results of the labors of the agent of the Protestant Reformation Society.

DR. LEYBURN'S LETTER ON PARIS CHAPEL.

In addition to the interesting communication of Dr. McClintock, in relation to the Paris Chapel, we lay before our readers a few extracts from an excellent letter of Dr. Leyburn, editor of the *Presbyterian*. After some remarks on the Sabbath desecration in that city, and the Romish mummeries practised there, he says :

"From such spectacles as this, and from the godlessness and gayety every where around us, it was refreshing to turn our steps to the American Chapel, where, with our fellow-countrymen, and in our own tongue, we could unite in a truly Christian worship. On this our first Sabbath in Paris, the Rev. Dr. Prentiss, of New-York, who had been acting for some time as minister of the American Chapel, was officiating in his closing services before giving place to his successor, the Rev. Dr. McClintock. The chapel is a neat stone building, capable of seating, perhaps, four hundred. There were probably about two hundred and fifty present this morning. As we arrived rather before the hour of service, I stepped into the vestry-room, from which I had heard the voice of singing, and found there a little Sabbath-school of some ten or a dozen children. Earlier in the season, I believe, the attendance had been somewhat larger, and those in charge of the school expressed the hope that during the next season they would be able very considerably to increase the number. Certainly all Christian parents

whose lot may be cast here, should feel it a privilege to have their children brought under such nurture, instead of having them exposed to the Sunday associations into which they will probably otherwise fall, amid such surroundings. This chapel, as the reader is probably aware, was got up on the *union* principle. In order to embrace all evangelical denominations, and especially in order to secure the coöperation of Episcopalians, here are both liturgical and extemporaneous services. The afternoon is extemporaneous, and in the morning a portion of the liturgy from the American Episcopal Prayer Book is used. The only alterations which Dr. Prentiss made, so far as I could notice, were the interpolation of the Emperor, Empress and Prince Imperial, in the prayer for the President of the United States, and the change of the prayer for the 'bishops and other clergy' to 'all ministers of the Gospel.' At the conclusion of the sermon an extempore prayer was offered. The communion was also administered on the same morning, some thirty or forty persons participating. Dr. Prentiss's discourse was full of the Gospel, and very edifying, and I am sure from what I heard, that he is parted with, with much regret by the Christian brethren here, to whom he has been ministering."

In another part of his letter, Dr. Leyburn alludes to the difficulties growing out of a commingling of liturgical and extemporaneous services in the worship of the American Chapel. We are happy to be able to say that the services, since the arrival of Dr. McClintock, have been arranged and adjusted by the representatives of the various denominations connected with the Chapel, in such a way as to remove all objections on this score, and to give satisfaction to all concerned. The morning service of the American Episcopal Prayer Book is read at a quarter past eleven A.M. After this, at

twelve o'clock, the usual hour of morning worship at Paris, the regular service begins. This and the afternoon service at half past three P.M., is non-liturgical, and differs in no respects from the mode of worship usually adopted in non-Episcopal churches.

Dr. Leyburn closes his letter with these appropriate remarks :

"It is of great importance to the religious interests of Americans in Paris that it should be in every respect well sustained. This is the favorite European resort of our fellow-countrymen, and not a few who are church-goers at home are prone when they come here to cast aside this and other of their wholesome home habits. Many church-members even forget what manner of persons they profess to be, and are drawn into the great vortex of gayety and worldliness, which is so powerful here. The office of minister to the Americans at such a point is worthy of the very best talent which can be put into it. No little self-denial must be endured, and no small discouragement encountered, but the end is worthy the most earnest effort. The mere work of ministering to the sick, dying, and sorrowing of our fellow-countrymen here, where they are far removed from the kind offices of their accustomed spiritual counsellors and comforters, is itself a sufficient reason for keeping here one or more faithful ministers of the Gospel from our own land."

THE FEJEE ISLANDS.

These islands lie in the South Pacific Ocean, east of the New Hebrides. They are 154 in number, 65 of which are inhabited, and contain a population of nearly 140,000. The climate is delightful, and the soil yields all manner of productions in tropical luxuriance. But the people have been noted for their cruelty and cannibalism.

They have long been a terror to mariners, and vessels in the Pacific have always given them a wide berth. But a great change has been wrought by the Gospel in some of the islands of this group, which present a striking contrast to those which are still in the darkness of Paganism. After showing that the Gospel has gradually advanced in these important islands of the South Seas, until sixty thousand of the people have embraced the religion of Christ, and eleven thousand are members of the Church, the Rev. J. Malvern writes under date of February 17, 1860, as follows :—"But there are 40,000 still heathen, still cannibals, widow stranglers, infanticides, parricides, matricides ; who burn the aged alive, and commit every other Fijian abomination ; ever quarrelling, fighting, killing and devouring one another. Enveloped in Pagan darkness, these souls, having no missionary or teacher to proclaim to them the Gospel (which would disperse their gloom) and direct them to the Saviour, are, day by day, with their sin and corruption, passing into eternity, and going down to eternal death and woe. While we would not forget other portions of the mission field, we are constrained to beseech the Church of God still to 'pity poor Fiji,' which has shown such great willingness to receive truth."

THE POLITICAL PROSPECTS OF EUROPE.
—Clouds of trouble are rising in the political horizon of Europe. There will be great difficulty in getting through the Italian question without another war. It is evident that nothing less than "Italy for the Italians" will satisfy the patriotic party in that country ; and that

party now embraces three-fourths of the male population from one end of Italy to the other. The entire nation of Sardinia—we mean the people under the sceptre of Victor Emanuel—are full of this sentiment. The intelligent classes of the States of the Church, of the Kingdom of Naples, as well as Venetia, partake largely of this feeling. The King of Sardinia in the North shares it as fully as Garibaldi in the South. The political atmosphere of Italy is fast becoming aglow with this absorbing patriotic feeling.

It is impossible that the present state of things can long continue. A tremendous outbreak will soon come—*unless* Louis Napoleon and Lord John Russell can do an amount of political engineering, of the most delicate and difficult nature, that two men have rarely ever accomplished. Will they succeed?

RELIGIOUS TOLERANCE IN SPAIN.

The fundamental principle of universal *religious liberty* barely failed of being fully established in the new constitution in 1855—the final vote, after many days' discussion, being 99 to 103.

A member of the Cortez said:

"There can be no doubt, gentlemen, that the religious sentiment has always decayed wherever there has been intolerance, because it produces religious indifference. Among other things, evidence of this is seen in the number of churches built in these parts of Spain within the last half century. Not one! Among the nations where most intolerance exists, there is least belief—faith dies." Senor Lafuente, (the historian of Spain, and one of the adherents of the cabinet,) although unwilling to admit *religious liberty*, inveighed against the *Inquisition* in unmeasured terms, reprobating it as

warmly as any Protestant could have done.

Among the indications of the liberal feelings then pervading the Cortez and the kingdom, were the noble sentiments expressed at the grand banquet given in Madrid, after Espartero's party had gained their victory about six years ago, and the speeches and writings of distinguished statesmen at that time and since. That this spirit is not diminished, is shown by the policy of the Queen or her councillors, in their refusal to send any troops into Italy to support the tottering throne of the Pope. In 1849, 5,000 Spanish soldiers landed on the Roman coast; but now not a man is sent, although the Pope is in far more need of friends than he was then. The editors of the liberal newspapers made a conspicuous figure at the great banquet above mentioned, which was given in celebration of the temporary triumph of the liberal party. They are highly intelligent men, and are treated with marked respect by the first noblemen and statesmen of the country.

AN OPEN DOOR IN CANTON.—Rev. Mr. Turner, an English missionary in Canton, says that the facilities for propagating religious truth in that city are almost as great as can be desired. The preacher can proclaim the Gospel to listening crowds in the open places, and every where finds those willing to converse about the new doctrine. Hearers will come to the chapels, children can be collected into the schools, the hospitals are popular, and religious books are eagerly received.

THE LAND OF HUSS.—Bohemia, famous for its "Reformers before the Reformation," is re-awakening. A great religious movement is going on in Prague and other cities. Within thirteen years past, a considerable body, nearly or quite one thousand in number, have seceded from the Romish Church and become

Protestants. The people demand with earnestness the celebration of worship in the vulgar tongue. Huss and Jerome, the old Bohemian martyrs, are yet alive in the hearts of the people. What a spectacle it would be to see the old battle-field again opened, and the hosts of the Lord in victorious motion upon its desolated plains!

A GREAT CHANGE IN FRANCE.—In France, the most prominent men of letters, hitherto nominally Catholic, and for the most part really Infidel, are now advocating the historical, literary, missionary, and theological claims of Protestantism. Some of these writers, though brought up in the bosom of the Romish Church, avow fearlessly the superiority of Protestantism as a system of religious faith. A great revival has taken place recently among Roman Catholics near Vesoul. In two or three villages nearly a thousand souls have left the Roman Catholic Church and turned to evangelical Protestantism.

LIGHT BREAKING IN.—While the political power of Popery is on the wane in Italy and Austria, and while in Bohemia, and Sardinia, and Ireland, great numbers have embraced the truth, we rejoice in learning that the work extends to England.

A remarkable movement is in progress among the Roman Catholics in Manchester. An address which has been extensively circulated among them, denounces the judicial character of the confessional, as an abhorrent assumption of the priest, and expresses the desire to form an "Associational Membership for earnest private prayer in each other's houses, that God will, of his grace, remove these, and other scandals of man's devising, from his holy and immaculate Church."

A NEW PERSECUTION.—The Catholics and Jews have come into conflict in Cincinnati. Archbishop Purcell refused absolution to Catholic servant girls employed in Jewish families, except on condition that they would leave their service. The Jewish rabbi, Dr. Lilienthal, retorts in a letter to the Archbishop, saying that if this policy is persisted in, the Hebrew merchants of that city will discharge the thousands of Catholic workmen in their employ. There is not much to choose in the action of the two parties in this controversy, but the Catholics have the disgrace of beginning it, and showing thereby that they do not comprehend the first principle of Christianity.

PURGATORY NOT RECOGNIZED IN LAW.—A court in Ohio has decided in the case of a man who died and left money to the Roman Catholic Church, to say masses and offer up prayers for the souls in purgatory, that this bequest was illegal, as the designation was too indefinite, the Catholic Church itself not being able to prove for certainty that there are souls in purgatory who can be benefited by masses and prayers.

CORISCO.—The missionary station on the Island of Corisco, on the African coast, nearly opposite the mouth of the Saboon river, is under the care of the Presbyterian Board. The Rev. Mr. Clemens, a missionary at that station, writes that "God has added to our Church fourteen new members at the last communion season, and we now number forty-eight. We have three good and faithful ruling elders. I wish you were here to see what God hath wrought. The day after to-morrow we expect to form a Presbytery. There are still a number in the classes who will be admitted next communion. The preaching is exciting much opposition. The natives are afraid that all the people will become Christians, and they are beginning to set themselves in opposition."

RETURN OF THE JEWS TO PALESTINE

To the student of the Bible and church history, there are few current subjects of more absorbing interest or of deeper significance than the events now almost daily transpiring, which point to the re-possession, by the Jews, of their own land. The tide of progress, after a lapse of centuries, may be said to have fairly turned in that direction, and the prayer long offered by that chosen, but now scattered people, that "Judah may be saved, and Israel dwell securely, and that the Redeemer may come to Zion," is undoubtedly hastening to fulfillment. The Sultan of Turkey is encouraging Jewish emigration to Palestine, and is offering to sell them as much land as they choose to buy, and, it is said, has even expressed his willingness to dispose of the mosque of Omar to them, which, it will be recollected, stands upon the very site of the Jewish temple on Mount Moriah. This mosque is one of the Mohammedans' most celebrated shrines, being scarcely inferior in national importance to those of Mecca and Modina. Politicians and statesmen look upon these indi-

cations as a legitimate consequence of the liberalizing influence of Mohammedan intercourse with Christians, and so they may be; but to the reader of the yet unfulfilled pages of Revelation, they also point to what, as it respects the Jewish nation, "prophets and kings" have long waited for, "but died without the sight." That the mosque of Omar should be in a fair way of passing into the hands of the people to whose fathers the site on which it stands was once given in an everlasting covenant, is what no reader of secular history, fifty years ago, could even have dreamed would ever come to pass. Some of the hills around Jerusalem have already become Jewish property, and it is by no means improbable that some of the present generation will see the entire city of Jerusalem again in the hands of its ancient owners. That mighty revolution will follow in the wake of such an event, is probably as certain as that the Jews will return at all; at all events, affairs in that immediate region of the East must, ere long, become an engrossing theme among the nations of the earth.—*Philadelphia Press.*

BOOK NOTICES.

THE PROVINCE OF REASON; A CRITICISM ON THE BAMPTON LECTURES ON "THE LIMITS OF RELIGIOUS THOUGHT." By John Young, LL.D., Edin., author of "The Christ of History," etc. New York: Robert Carter & Brothers. 1860. 12mo, pp. 305.

In this able work, Dr. Young reviews Mr. Mansel's eight lectures on "The Limits of Religious Thought." The learned author of these lectures is one of the editors of Sir William Hamilton's Lectures on Metaphysics. The Bampton Lectures are written with great elegance and force, and produced considerable sensation among the metaphysicians. In these, Mr. Mansel followed out some of the doctrines of Hamilton in their application to Revelation. Among these

doctrines is the great principle that "the unconditioned is incognizable and inconceivable by the human reason." This opinion the author of "The Province of Reason" boldly and ably controverts. His arguments are clearly stated, and his style is full of vigor and vivacity. In opposition to the Bampton Lectures, he maintains that it is not possible for reason to ascend to the conception of God. In his work, Mr. Mansel laid great stress on the external evidences of Revelation. Dr. Young, on the other hand, in this admirable work, claims for the internal evidences a higher value. Though this treatise may include too much within the scope of reason, its tone is highly evangelical. As a

specimen of its style and argument, we quote the following beautiful passage:

"We say, and rightly say, that so much letter-press within two boards contains the message from heaven. But practically, and in effect, each man's Bible is so much as he has found and put within him, and no more. He may find—he ought to find, ever more and more; but that only which he has found is the revelation to him. The rest is a Bible only in name. A mine is open before us: it is filled with treasure, and is inexhaustible; but my wealth consists only of so much genuine metal as I find, and make my own, and carry with me, and put to use. Others find what I do not, and I may find what they have missed. It is open to all, it belongs to all alike; but each is rich only in that which he gets possession of. The best test of a gold mine is the actual finding of gold in it. Geologists, mineralogists, and practical workmen may survey a district, and may predict that gold must be found there; but to dig and find gold, to dig still and find more gold, settles all questions and makes doubt impossible. Finding the Divine puts the stoutest unbelief to flight, and the Divine which we find is our Bible; no more. The self-attesting divinity of revelation, its inherent life and force, form its best evidence. Valuable, indispensable as the external proof is, in its own place, this is it which has made Christianity omnipotent: has secured its noblest triumphs, and spread its sweeping conquests. It is power. It touches the soul, comes home to the deepest thoughts and feelings, and far transcends them, and inspires the conviction of its own assured divinity."

ROSA; OR, THE PARISIAN GIRL. From the French of Madame de Pressensé. By Mrs. I. C. Fletcher. New York: Harper & Brothers. 12mo., pp. 371.

This is a well-written story, adapted to interest the minds of the young, and to produce good and salutary impressions. The value of this narrative is enhanced by the consideration that it is founded on facts, and its scenes are real. The excellent authoress corrects the common false notion that there are no homes in France, and reveals to us in this volume the admirable discipline or order of a French Christian household. Mrs. Fletcher, in the translation, has done good justice to the original, and rendered good service also by making this work of Madame de Pressensé acceptable and attractive to the

English reader. It would be an excellent book for the Family or Sunday-school Library.

STUDIES IN ANIMAL LIFE. By George Henry Lewes, author of the "Life of Goethe," etc. New York: 1860. Harper & Brothers. 12mo, pp. 146.

We welcome any book that helps to make us better acquainted with the works of God. The study of Natural History is one that generally attracts and engages the attention of inquisitive minds. For this reason, this book will find many readers. We can not concur in some of the views and theories of the writer, who seems to admit that new types may be formed by the union of existing races, and that species are variable. He rather favors the development hypothesis. We were somewhat disappointed that the author does not bring distinctly into view, or even allude to, the great Author of Life. This volume contains many interesting facts, and the illustrations are finely executed.

NATURAL HISTORY. FOR THE USE OF SCHOOLS AND FAMILIES. By Worthington Hooker, M. D., Professor of the Theory and Practice of Medicine in Yale College, author of "Human Physcology," etc. Illustrated by nearly 300 engravings. New York: Harper & Brothers. 12mo, pp. 382.

This is an excellent work, and deserves to rank as a standard text-book on the important subject of which it treats. It covers the whole ground of Natural History; and the several topics are arranged in a scientific order, and discussed in a lively and lucid manner. The author does not divert the attention and distract the mind of the student by broaching any new theories or canvassing old ones, but states the results of modern research in this department of science with clearness and distinctness. He shows the harmony between this science and revelation, and leads the reader to recognize the hand of the Great Being, whose wisdom is seen in all the works of His hand. The engravings are beautiful. We hope that this book will receive, as it deserves, a wide circulation.

THE QUEENS OF SOCIETY. By Grace and Philip Wharton. Illustrated by Charles Altemont Doyle, and the Brothers Dalziel. New York: 1860. Harper & Brothers. 12mo, pp. 448.

The idea of presenting in one volume the remarkable women who have given tone to society, and of describing their lives and

times, is a good one, and it has been carried out in this work with much skill and ability. It takes up eighteen distinguished personages, beginning with the famous Duchess of Marlborough, and ending with the celebrated Madam de Maintenon. The women whose character and influence are here portrayed, flourished, with a few exceptions, from the middle of the seventeenth to the middle of the eighteenth century. These biographies are full of historical references, and convey salutary and instructive lessons on the mutability of earthly glory and the utter vanity of worldly pomp and power. It would have suited our taste better, if among the Queens of Society the authors had introduced a few such women as Hannah Moore and Lady Huntington. This volume will attract and interest a large number of readers. It is handsomely illustrated by sixteen engravings.

A SMALLER HISTORY OF GREECE, FROM THE EARLIEST TIMES TO THE ROMAN CONQUEST. By William Smith, LL.D. Illustrated by engravings on wood. New York: Harper & Brothers. 1860. 12mo, pp 248.

This is a very convenient and complete history of Grecian history, and is well arranged and adapted to the use of schools. It has a good chronological table, and a large number of illustrative engravings. The maps and plans interspersed throughout the work, and the copious index at the end, add much to the value of the work. Among the various brief and condensed histories of Greece that have been published, this volume bids fair to take a deservedly prominent place, as a valuable compend of historical facts in relation to a country and people whose history will always be read with interest, and whose influence will be felt throughout all coming time.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF AUGUST TO THE 1st OF SEPTEMBER, 1860.

MAINE.					
Bangor.	Prof. Harris for the Chicago Chapel,	5 00			
NEW-HAMPSHIRE.					
Keeno.	Dr. Daniel Adams,	10 00	North-Brookfield.	1st Cong. Church and Soc., to make B. Nye and T. Snell, Jr., L. Ms.,	70 00
Amherst.	Cong. Ch. and Soc.,	20 48	North-Andover.	Cong. Ch. and Soc., in full, of L. M. for Mrs. S. J. Johnston, . . .	12 00
Troy.	Mrs. S. W. Jones,	5 00	Dorchester.	Rev. Mr. Means Ch. for the Chicago Chapel,	13 50
Hampstead.	Bequest of the late J. Eastman, per J. C. Eastman, Executor, . . .	19 36	Ware East.	Cong. Ch. and Soc., for the Chicago Chapel,	51 35
VERMONT.			Holliston.	Mrs. A. D. Tucker, for the Chicago Chapel,	5 00
Westminster West.	Cong. Ch., in part, to make Rev. Alfred Stevens a L. M., . . .	25 00	Middleboro.	For Chicago Chapel,	10 00
St. Albans.	Mrs. E. L. Jones,	3 00	Cambridge.	Congregation of Rev. Dr. Albro, for the Chicago Chapel,	16 00
West-Randolph.	Cong. Ch. and Soc., in part, of L. M. for Rev. Samuel Sparhawk,	12 67	Frammingham.	Church and Congregation of Rev. Mr. Bodwell,	32 00
MASSACHUSETTS.			Boston.	Dea. Farnsworth, of Park-st Ch., for the Chicago Chapel,	10 00
New-Bedford.	Trin. Ch. and Soc., in full, of Rev. Wheelock Crary L. M., . . .	28 00	"	Collection at Prayer-meeting, in Park-st Ch., for the Chicago Chapel,	15 85
West-Cambridge.	Orthodox Cong. Ch. and Soc., of which \$30 by A. G. Peck, Esq., to make himself a L. M.,	116 44	"	Individuals O. S. Chapel Prayer-meeting, for the Chicago Chapel, . . .	2 00
South-Boston.	A Lady, for the Paris Chapel,	30 00	Charlestown.	Winthrop Ch. and Soc.,	70 59
Winchenden.	North Cong. Ch.,	11 25	Weymouth.	Ch. and Soc. of Rev. J. Perkins,	18 14
Boston.	Essex-st Ch. and Soc., add., . . .	30 00	Westford.	Cong. Ch. and Soc.,	12 00
Holliston.	General Assoc. of Mass., for the Chicago Chapel,	76 00	Hadley.	Russell General Benev. Society, by Charles P. Hitchcock,	8 57
Webster.	Cong. Ch. and Soc.,	21 00	Springfield.	A Friend, to make Mrs. H. Brewer a L. M.,	30 62
Waltham.	Trin. Cong. Ch. and Soc.,	27 84	Hatfield.	Cong. Ch. and Soc., per J. A. Billings, Treas.,	58 00
Oxford.	Cong. Ch. and Soc.,	30 00	South-Hadley.	2d Cong. Ch. and Soc., per John Gaylord,	14 00
Dedham.	A Lady,	10 00	Boston.	Bequest of the late Ira Greenwood, add, by J. Soren, Ex, per H. Hill, . . .	100 00
Leominster.	Cong. Ch. and Soc.,	8 13	RHODE ISLAND.		
West-Needham.	Cong. Ch. and Soc., for the Chicago Chapel,	20 28	Barrington.	S. Billings, for Italy,	1 00
South-Natick.	Cong. Ch. and Soc., for the Chicago Chapel,	4 75	Newport.	Dea. William Guild,	5 00
Boston.	Springfield-st. Ch. and Soc., for the Chicago Chapel,	37 75	CONNECTICUT.		
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Warren.	Cong. Ch. and Soc., to make Dea. Lucius J. Knowles a L. M.,	30 00	New-Haven.	Prof. E. E. Salisbury, for the work of evangelization in Italy through the Committee in Geneva, Switzerland,	50 00
Sherborn.	Cong. Ch. and Soc.,	16 69	Southport	1st Cong. Ch.,	47 04
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" Presb. Ch., Rev. John Lillie, from J. C. Merritt, Esq.,	34 43
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